THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"As flowers wear their spotless raiments and exhale their odor every day, so let your life, free from stain, continually give forth the fragrance of love."—MARTINEAU.

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ON THE DIVINE AUTHENTICITY OF THE BIBLE.

"WE believe the Bible to be the word of God, as far as it is translated correctly." Such is the profession of faith of the Latter-day Saints in the books of the Old and the New Testament. No people have more respect for and faith in the Holy Scriptures than have the saints; but we have not allowed our admiration for these priceless records to lead us to believe, as many people have done, that every word or expression in the Bible is the word of God, penned under the inspiration of the Holy Ghost. That is claiming for the Bible more than the Bible claims for itself. The Apostle Peter said that in old time holy men of God "spake as they were moved by the Holy Ghost." That is what the Latter-day Saints accept as the word of God—the words which were spoken and written by holy men when they were under the inspiration of the Holy Ghost. But those men were not always under the influence of that Divine Spirit. Peter himself did not speak under its inspiration when he cursed and swore that he did not know the Christ; neither did the disciples when they requested the Lord to suffer them to call down fire out of heaven to consume the Samaritans who had refused Him entertainment; nor when they told the mothers of Salem to take their children home and to not trouble the Master.

Again, some people would have us believe that every historical fact recorded in the Bible was written under the direct supervision

and inspiration of the Holy Ghost. Was it absolutely necessary for Moses to be so inspired to write his brief account of the destruction of the Egyptians in the Red Sea? Or for Joshua to declare that the walls of Jericho fell upon the blowing of trumpets? Or for Matthew to pen the account of the Savior's baptism? These and numerous other events recorded in the Bible could, we believe, be written without any special Divine help. Paul did not profess to be inspired in all that he said and wrote. In an epistle to the Corinthians he said he spoke "by permission, and not by commandment"; "but to the rest speak I," said he, "not the Lord, if any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away." (I. Cor. 7: 6, 12.) In giving this advice, the apostle did not wish it to be understood that it is the counsel of the Lord, which it would have been had he given it under the inspiration of the Holy Ghost.

The Lord has declared by revelation in these latter days that whatsoever His Holy Priesthood "shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (Doc. and Cov. 68: 4.) It was the same in former dispensations: when holy men of God wrote under the inspiration of the Divine Spirit it was scripture, the mind of the Lord, the word of the Lord. Noah was inspired when he foretold the destruction of the world by a flood; Moses was inspired when he prophesied of the coming of Shiloh, the peacemaker with God; Isaiah was inspired when he wrote his prophecies concerning Christ, the gathering of Israel in the latter days, the establishing of Zion, and many other important events; Malachi was inspired when he wrote concerning the work for the dead which would be inaugurated by Elijah the prophet before the coming of the great and dreadful day of the Lord; the apostles were inspired when they foretold the universal apostasy that would take place after their decease; John the Revelator was inspired when he prophesied of the restoration of the gospel by an angel from heaven (Rev. 14: 6-7); as was also Daniel when he wrote of the kingdom which the God of heaven would set up on the earth in the latter days. These things must have been directly revealed to the writers, for they could not have originated in their own minds, nor could they have been deduced from any previously known truths. The literal fulfillment of these Bible prophecies proves that they were made under the inspiration of the Holy Spirit.

Now to the work before me—that of showing that the Bible is worthy of acceptance as a Divine record. Some of the evidence which serves to prove this is the great esteem in which the scriptures were held by people in early ages, and the marvelous manner in which they were preserved. Antiochus, in a destructive rage, decreed that every Jew who possessed a copy of the Law

should be put to death and his treasure burned; but the edict of the tyrant failed to accomplish the destruction of the sacred writings, as did also a similar decree issued by Dioclesian against all Christians who owned a Bible. Notwithstanding the threats and tortures to which numbers of those who possessed copies of the scriptures were subjected, very few among them could be induced to part with the sacred volumes. Would they have so highly prized these books if they had considered them merely human compositions? No, they would not. Readers of the Book of Mormon will have observed that not all the gold and silver and precious things offered by Nephi and his brethren to Laban in exchange for the brass plates, which contained the writings of Moses, a record of the Jews down to the commencement of the reign of Zedekiah, and also the prophecies of the prophets, including the prophecies of Jeremiah, could induce that wicked Jew to part with his treasure. It was at the express command of the Lord that Nephi and his brothers returned to Jerusalem to get the plates, and this puts the seal of authority upon the Pentateuch, the Historical Books, and the writings of the Prophets down to the time of Jeremiah. This, with the miraculous manner in which the scriptures have been preserved, while the records of mighty nations are entirely lost, ought to be convincing evidence of their Divine authority.

The Historical Books of the Old Testament are those twelve from Joshua to Esther. They contain an account of the Jews from the death of Moses to their return from captivity. These books prove the inspiration of the five Pentateuch. In them we find a literal fulfillment of the declarations of Moses, who promised the Jews, in the name of their Creator, that they would be settled in the promised land of Canaan, which would be given to them for an inheritance. The law which Moses delivered to his people he declared he had received from the Lord on Sinai. Had he not received that law from the Great Lawgiver, the Jews would not have come under condemnation for disobeying it. But what do we find? We learn that when they observed the law given to them by Moses they prospered in the land, and when they disobeyed its divine precepts, they were severely punished, the Lord permitting their enemies to make inroads upon them.

There is ample internal evidence in the scriptures to prove their divine authenticity. There is nothing in them that would convey the idea that they were written in order to bring fame to their authors. Such was not the end in view. They were written with an eye single to the glory of God, and for the encouragement and edification of His people, and for their instruction in righteousness. This is the light in which Paul viewed them, for in his second epistle to Timothy he said that from a child he [Timothy] had known the holy scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus. The Apostle,

of course, referred to the Old Testament scriptures, for no part of the New Testament had been published when Timothy was a child. The scriptures, as I have said, bear on their face the stamp of truth. Sin, whether found in king or peasant, is strongly condemned, while righteousness is applauded. Nothing is extenuated or glossed over. The sins of the rulers as well as those of the people are laid bare, and the displeasure of the Almighty upon the wicked and the rebellious is clearly set forth. Surely this is sufficient evidence to prove that the Bible authors were actuated by righteous motives in penning their records.

One of the strong objections raised by infidels to the scriptures is the accounts which they contain of miracles reported to have been wrought among the Jews from time to time. But these, we think, give additional evidence of their divine authority. If in the history of the Jews, a people who, according to their records, were under the special supervision of the Almighty, no miraculous manifestations were found recorded, we might well look with suspicion upon that history. The Lord brought the children of Israel into the wilderness; there was no food there to sustain them; it was necessary for Him, therefore, to work a miracle for their sustenance, which He did. It is worthy of notice that not one of the miracles related in the sacred writings was performed in order to gratify idle curiosity. They were all wrought for a wise end and to show forth the power of the God of Israel.

Men should no more marvel at the miracles recorded in the Bible than they should at the marvelous prophecies which they contain, many of which were not fulfilled till centuries after they were made. Surely He who inspired men to predict with certainty and describe in detail events which did not take place till hundreds or thousands of years afterwards, could perform such miracles as the passage of the Jordan, the destruction of Jericho, the sign to Gideon, the recovery of Hezekiah, etc. The intermixture, then, of miracles in the books of the Old Testament is, I repeat, evidence of their inspiration. They are as worthy of credence as are the prophecies.

And last, but by no means least, we have the testimony of Christ concerning the books of the Old Testament. During His ministry He quoted freely from them. He called the attention of the people to certain prophecies which had been made by the prophets, and showed how they were being literally fulfilled before their eyes. In His parable of the rich man and Lazarus, He recognized the writings of Moses and the prophets and intimated that they were sufficient to lead men unto salvation. Recognized as they were by the Son of God, how can Christians question the divine authenticity of the scriptures?—W. A. M.

TRUST men, and they will be true to you; treat them greatly and they will show themselves great.—EMERSON.

MINUTES OF THE GRIMSBY CONFERENCE.

THE Grimsby semi-annual conference was held in the Lecture Hall, Kingston Square, Hull, April 26th, 1908. There were in attendance President Charles W. Penrose of the European Mission, President Willard E. Stoddard and thirteen elders of the Grimsby conference. After singing, prayer and the administration of the sacrament, the labor and statistical report for the past six months was read and accepted. The general and local authorities of the Church were presented and sustained unanimously.

Following a few opening remarks of welcome by President Stoddard, Elder Armond T. Rose of the Gainsboro branch addressed the audience, emphasizing the observance of the Word of Wisdom. He encouraged those who had recently received the ordinance of baptism to diligence and proper living.

President Penrose occupied the balance of the time. Among many other important facts which he clearly set forth were the following: The Priesthood which Jesus Christ held and to which He ordained His Apostles is now on earth, having been restored by Peter, James and John to Joseph Smith and Oliver Cowdery. The various officers in the two divisions of the Priesthood have their special functions defined, and the complete organization is patterned after the heavenly one, the First Presidency typifying the Holy Trinity. Jesus attained His present glory by His strict obedience and purity of life, and those who receive the highest glory will be those who pattern most nearly after His life and character. Our Church organization is the most complete since the days of Enoch. Though now comparatively small in numbers it is destined to roll forth until it fills the whole earth. In the performance of our duties we should not always bend to circumstances but make them bend to us.

The afternoon service was well attended considering the stormy condition of the weather. Elder Alex. H. Lowe of the Grimsby branch was the first speaker. He dwelt upon the subject of temporal salvation and showed in no uncertain terms that by strict observance of the law of chastity and the Word of Wisdom persons would benefit not themselves alone, but generations yet unborn would receive moral and physical strength as a result of such pure living.

Elder Lorin H. Preston of York branch declared, as did Paul of old, that he was not ashamed of the gospel of Christ, for it is the power of God unto salvation. Said that it was this assurance which made him fearless in facing the world to declare an unpopular doctrine. Elder Preston bore a strong testimony to the truth of the great latter-day work.

The congregation sang the hymn, "Come, come, ye saints," the words of which President Penrose chose for his text. He portrayed vividly the conditions which prompted its composition and

under which it was first and many times afterwards sung. The hope in the fulfillment of those inspired words, which was manifested by the spirit in which they were sung, has been almost literally realized. He showed that the words still have significant meaning and that whatever the Lord has in store for His people will come to them in due time, as the work of building up the Church and perfecting the saints progresses. The gospel net gathers all kinds of people, so that in Zion to-day there are abundant temptations to lead one astray if his heart inclines that way; but such conditions are necessary to test our sincerity in the work of God. The Lord has created all things for the happiness of man if he will put them to proper use; but when misused they bring about the so-called pleasures of the world, which end chiefly in misery. True happiness comes from doing good to others.

There was a splendid attendance at the evening service, many investigators being present. President Stoddard spoke very forcibly upon the apostasy from the primitive Christian faith, and showed the manner of the restoration of the gospel through the instrumentality of Joseph Smith, recounting briefly the prophet's first vision. He closed with a powerful testimony to the divine mission of Joseph Smith and to "Mormonism" in general.

The Grimsby choir rendered very creditably the anthem, "Cry out and shout."

The remaining time was occupied by President Penrose, who employed it to good purpose. He showed the inconsistency of present day teaching that belief alone is sufficient and Christ had done it all. Christ has done for us only that which we cannot do for ourselves, namely, redeemed us from death brought about by the transgression of Adam. But the glory which we attain will be in accordance to that which we merit through obedience to the plan of salvation. The scriptures which originally consisted of expositions of the law by the prophets, or letters from the apostles to the early saints, have been separated into chapters and verses so that isolated passages without regard to the context, thus casting a false light on the spirit and meaning of the Bible, are used in defense of man-made doctrines. He explained some of the principles of the gospel and showed that the great plan comprehended salvation for the dead as well as for the living. Called upon all who had not obeyed the gospel to repent and receive the ordinances prescribed by Christ in the true plan of salvation.

After singing and the benediction, conference adjourned for six months.

President Penrose met with the elders of the Grimsby conference in Priesthood meeting, Saturday, April 25th, at Foresters' Hall, Hull. The elders of the various branches presented their labor reports for the past six months, after which some timely instructions and words of encouragement were given by President Penrose.

Frank T. Bennett, Clerk of Conference.

IMPORTANT PAPYRUS FOUND IN EGYPT.

It is very gratifying to believers in and students of the Holy Scriptures to learn of the remarkable discoveries that are being made from time to time which prove that the Bible is, on the whole, an authentic record. In the fourth number of the present volume of the Star we published a report of an interesting discovery of an ancient Bible manuscript said to contain important sayings of the Savior which had been lost to the world for over thirteen hundred years. And now comes the announcement of another important find made by the German Scientific Mission, working under the supervision of Herr Rubensohn, on the Island of Elephants on the Nile. Among papyri found by the German scientists is an official document of the seventeenth year of Darius, addressed to the Persian Governor of Judea by the Jewish priests of the Temple of Elephanta. The inestimable value of the document lies in the fact that in it are found historical figures mentioned in the Bible, such as Johanan, high priest of Jerusalem, and Sanballat, the Governor of Samaria. The papyrus, which is in the Aramaic character, has been deciphered by Professor Sachau, of Berlin, and proves to be an authentic page to be added to the Book of Nehemiah. It is a petition addressed by the Jewish inhabitants of the Island of Elephants to the Lord Bahohi, the Persian Governor of Samaria, in the seventeenth year of the reign of King Darius, requesting permission to rebuild in Elephanta the temple of Jehovah, a magnificent and imposing structure built of massive blocks of stone, with seven monumental gates, columns of granite, and a roof of cedar, erected by their forefathers at an enormous cost, and ruthlessly demolished by Syene troops, assisted by an Egyptian horde. From other papyrus and fragments not yet published we learn that the request of the petitioners was granted. Commenting on the remarkable find, the *Family Herald and Weekly Star* says:

"The inestimable value of these new discoveries lies in their corroboration of the Biblical story, and, besides the names of Jehohonan and Sanballat mentioned in the Old Testament, the Governor Bagohl is to be found in the history of Flavius Josephus, in the Greek form of Bagoas. Professor Clermont Ganneau, who gives the above details, has especial reason to be congratulated on this discovery, although not actually made by himself, since it seems to place beyond all doubt the correctness of the belief that the old temple of Jehovah was on the Island of Elephanta—a belief that he was almost alone for a long time in holding against the majority, who located it at Syene, on the opposite shores of the Nile."

Love as many persons and as many creatures as you possibly can. Love is the only power by which you can make yourself rich in a moral world.—Blackie.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 30, 1908.

OF UNIVERSAL IMPORTANCE.

A NOTABLE feature of the General Conference held in Salt Lake City, April 4th, 5th and 6th, 1908, was the support given by the First Presidency and the Apostles to the movement in favor of temperance which is sweeping over the United States. Several States of the Union have declared in favor of prohibition, and the principle of local option appears to be in great favor in many parts of the country. In England a similar influence is at work and is exhibited in the agitation for the restriction of licenses for the sale of intoxicants. It does not propose to go to the lengths of the movement in America, but it is a step in the same direction and is causing much hostility between the opponents and advocates of the bill which is soon to come before Parliament.

It is gratifying to witness the endeavors of people of various denominations and shades of opinion to curtail a traffic which is the cause of a vast amount of crime and misery wherever it is carried on. Whatever may be argued as to the liberty of the subject and the right of human beings as to their personal diet and gratification, within the lines of wholesome law, it cannot be truthfully denied that the world would be much better if alcoholic drinks were banished from the face of the earth. Every civilized nation has found it necessary to restrict and regulate the manufacture and sale of intoxicating beverages, in support of the general welfare.

Prohibitory laws have met with but partial success because of the widespread desire for stimulants, and the appetite which has been engendered and increased by transmission from generation to generation. Where there is a great demand it is to be expected that there will be at least an approximate supply. If this cannot be produced openly it will be effected in secret, and this fact is used in argument against prohibition by law. Of course all such reasoning can be met and theoretically overcome, because carried to its logical sequence it could be made to abrogate all statutory provisions for the punishment of crime. But it is clear that when the preponderance of public sentiment is against prohibitory measures they will not be made effectual for the purpose in view.

The principle of local option seems to be the really practical solution of the problem of the liquor traffic.

When the majority of the people in a village, town, city, county, state or nation declare in favor of prohibition, it can doubtless be established by law and open traffic in prohibited articles be suppressed. Vigilance on the part of the executive officers of the law will also so restrict secret manufacture and sales, as to bring the offense on a par with the commission of other offenses and make the business infamous and its support a public scandal and reproach. The principle that the majority shall rule ought to prevail in every republic, and indeed in every civilized form of government. In Utah this can be made practicable, as experience has demonstrated; that is, in places where the Latter-day Saints predominate in numbers.

Abstinence from intoxicants and other deleterious stimulants is a feature of their faith. No one can engage in the liquor traffic and be held in fellowship in the Church. Nor can the habitual use of beverages which the Lord says are not good for man, be countenanced by the authorities of the Church. As long ago as February 27, 1833, the Lord gave by revelation through the Prophet Joseph Smith a Word of Wisdom, "adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." This has been published in every edition of the Book of Doctrine and Covenants that has been issued since that date. In brief, it declares that wine and strong drinks are not good for man and their use is not pleasing in the sight of the Lord; that tobacco is not for the body of man, nor are hot drinks for his use. By the term "hot drinks" is understood those narcotic drinks which were in common use at the time the revelation was given, such as tea and coffee, which act unfavorably on the nervous system. The immoderate use of meat, particularly in hot weather, is denounced, and everything in excess also. Regulations as to diet are given and great promises made if these rules are carried out in practice coupled with obedience to all the commandments.

This Word of Wisdom, which has been repeatedly published, has been pronounced scientific from beginning to end by many of the celebrated teachers of the times. Its benefits are exhibited in the health, vigor of mind and body and longevity of the men and women who have lived by its precepts, while the opposite is seen among those who violate or neglect it. We are frequently interrogated as to whether this, that or the other thing is forbidden by the Word of Wisdon. The answer to them all is, read the Word of Wisdom yourselves, and "whoso readeth let him understand." Don't read anything into it or take anything out of it. It is plain, simple, easily comprehended and need not be changed. It is the word and will of the Lord, not only to the leaders of the church, but to all the Latter-day Saints. It is in Section 89 of the Doctrine and Covenants, and we once more commend it to all the Latter-

day Saints in every part of the world for their practice as well as their edification.

This, as we have said, formed a prominent feature in the teachings of the presiding authorities at the recent general conference of the Church, and is in line with the temperance movement now in progress in both hemispheres. Rather, we would say, that wave of public sentiment is in line with the revelation to which we have referred. It is in harmony with that part of the word of the Lord which proclaims against the use of intoxicants. The revelation not only preceded it, but is far in advance of it, for it enters into the daily life and habits of the saints, and forms rules of conduct which will raise them above the standard of the world's morality and place them in advance of all people who do not observe them, both in health of body and spirituality of mind.

We are pleased to be able to say that the elders laboring in the European Mission believe in the Word of Wisdom and show their faith by their works, and that they are an example in these things for the saints to follow. Also that a larger number of the members here abstain from the use of those things that the Lord has pronounced against than ever we have known before. We would be pleased to announce that the saints generally observed this beneficial law strictly and conscientiously, but we fear that such a statement would hardly be within the bounds of veracity. Still, we notice a great improvement among them in this regard and hail it as a sign of progress and of faith in the living word of God.

It must not be thought, however, that simply abstaining from the use of those things which the Lord denounces comprehends the whole duty of the saints. It is by practising all that the Lord commands that we go on unto perfection. Every law, commandment, counsel and precept revealed from on high must be brought into practice, in order to obtain the fullness of the blessings of the gospel of peace and a crown of eternal lives in the celestial kingdom of our God. May the reformatory movement now in action go forward to victory in all the world, and may the Latter-day Saints not only proceed in harmony with the good work, but keep in advance of it, where they belong, and become examples to all mankind in temperance, sobriety, virtue, order, peace, union and charity, and the Lord will in very deed give unto them the kingdom and make them the mightiest people on the face of the globe!

C. W. P.

No man ever acted uprightly and honorably who did not feel a calm serenity, a complacency and satisfaction; none ever pursued wicked courses without some degree of shame and regret, and self-condemnation, and some struggles of expiring virtue.—JORTIN.

A REMARKABLE DREAM.

Elder T. Lafayette Hatch sends us the following account of a remarkable dream which a lady in Ireland had concerning Elder Hatch and his companion, Elder Leo J. Neville. He says:

"After the close of the last Irish conference, Elder Leo J. Neville and I were appointed to labor in the city of Dublin. It was impossible for us to leave Belfast immediately after receiving our appointment, as I was confined to my room through sickness. In the meantime, Elder T. J. Bennett decided that it would be best for us to labor in the town of Lurgan. Accordingly he asked us if we would be satisfied to have our appointment changed. We replied in the affirmative, and as soon as I had fully recovered we started for our appointed field of labor. On reaching Lurgan, we walked directly to the opposite end of the town from the station before we made any inquiries as to where we could get a place to stay. A shopkeeper on Avenue Road directed us to a place just a few doors away where, he thought, we could get accommodation. We knocked at the door designated and were greeted by a lady who, on seeing us, showed signs of great astonishment.

"We made arrangements to stay at her home, provided, however, that we could have the privilege of looking about the town for a more suitable place. After searching diligently, we returned to the home of the above-mentioned lady, fully convinced that that was the place where we were to stay. We then learned that the whole incident of our coming had been shown to the lady in a dream two nights before our arrival, or the night previous to the changing of our appointment. She recognized our dress and our features to be the same as those shown to her in the dream, hence the cause of her being startled at our appearance at her door. She had been shown the exact positions we would take on entering the room, and she was even shown the difference which she now actually knows exists in our dispositions.

"This, together with the fact that we were advised to come directly to her home, is a strong testimony to us that the hand of the Lord is over His servants. This is the same work in which the prophets of old were engaged; this is the work which Jesus Christ set up; this is the same gospel which was preached by Peter and Paul and other apostles. The same spirit which directed them directs God's servants to-day, and if we are faithful we will not fail to enjoy the gifts of the Spirit."

FROM THE MISSION FIELD.

Releases.—The following missionaries are honorably released to return home to-day per s.s. *Kensington*: William T. Hadley, Samuel Ward, Birmingham; William Lester, Sheffield.

Departures.—The following missionaries sailed for home to-day

per s.s. *Kensington*: From Great Britain—William T. Hadley, Samuel Ward, William Lester. From Scandinavia—Nicolai C. Miller, Louis C. Jensen, John A. Olsen. With the company were forty-nine emigrants, in charge of Elder William Lester, Elders John A. Olsen and Louis C. Jensen being his assistants.

Arrivals.—The following missionaries arrived for Europe per s.s. *Canada*, April 27th, 1908: William H. M. Allan, Wellsville; Charles E. Sutton, Pleasant Green; Chauncey E. Snow, Scott B. Brown, Cardston, Canada; Dr. David J. Sutton, Montpelier, Idaho; Mark Henry Sutton, Paris, Idaho; Charles V. Wynder, Beazer, Canada; Jay B. Patterson, Charles P. Anderson, St. Johns, Arizona; Eli A. Clayson, Colonia Juarez, Mexico; Albert J. Brewer, Pinedale, Arizona; Andrew L. Rogers, Snowflake, Arizona; Garland Pace, Marion Lee, Thatcher, Arizona; Andrew C. McCombs, Grover, Wyoming; Lorin A. Little, Sr., Taylorsville, Canada; William W. Buchanan, Venice; Albert H. Parkinson, Franklin, Idaho; James M. Brady, Union; Joseph A. Kerr, Payson; Victor E. Candland, Nephi; Alvin Robinson, Freedom, Wyoming; Urban Johnson, Goshen; George E. Anderson, Springville; John M. Jensen, Aetna, Canada; Lauritz M. Sorensen, Lovell, Wyoming; Hyrum W. Hansen, College; Jens E. Rasmussen, Elba, Idaho; John O. Erickson, Sandy; William O. Beckstrom, Lake Shore; Martin H. Hallstrom, Mount Pleasant; Joseph Erickson, John A. Durell, Murray; John N. Beckstrom, Spanish Fork; William B. Preston, Lawrence B. Caine, Milton R. Mitchell, John Grunder, Logan; Vernon L. Arnold, Henry Arnold Rich, Salt Lake City; William A. Crowther, Sandford, Colorado; Heber C. Pratt, Portland, Oregon; Albert Zollinger, Jr., Ashton, Idaho; John Schmutz, St. George; John L. Ballif, Jr., Rexburg, Idaho; Joseph S. Bennion, Taylorsville; William H. Callahan, Loa.

Appointments.—The Elders who arrived for Great Britain, April 27th, have been appointed to labor in the following conferences: William H. M. Allan, Charles E. Sutton, Victor E. Candland, Scott B. Brown, Birmingham; Chauncey E. Snow, Charles V. Wynder, Andrew C. McCombs, Norwich; Dr. David J. Sutton, Nottingham; Mark Henry Sutton, Alvin Robinson, Sheffield; George E. Anderson, Jay B. Patterson, London; Eli A. Clayson, Grimsby; Albert J. Brewer, Marion Lee, Joseph A. Kerr, Leeds; Andrew L. Rogers, Irish; Garland Pace, Urban Johnson, Liverpool; Lorin A. Little, Sr., Albert H. Parkinson, Bristol; William W. Buchanan, Scottish; James M. Brady, Newcastle.

The Lord Fulfills His Promise.—Among the blessings which the Savior said would follow those that believed on Him was that they should lay hands on the sick and they would recover. Thousands of testimonies have been borne by Latter-day Saints to the fulfill-

ment of the Lord's promise. Through faith in the Lord Jesus Christ, and the administrations of the Elders of the Church, marvellous cures have been effected in these latter days. God is the same God to-day that He was in former dispensations; faith is the same and produces the same effects to-day that it produced anciently. By the exercise of faith the sick are healed, the lame walk, the blind receive their sight, the dumb speak, the deaf hear, and people are snatched from the very jaws of death and their lives prolonged. Elder S. H. Blake sends us the following letter, which he received a short time ago from Sister Emma Taylor of Wolverhampton. Elder Blake adds: "Sister Taylor is a faithful Saint, and bears a strong testimony, both by precept and example, to the truthfulness of the gospel. Her recovery was truly marvelous to all acquainted with the case." Sister Taylor's testimony is as follows: "This is a true and faithful testimony. I was very ill with a large tumor in the abdomen. I was ordered to the hospital on February 22nd. I sent for the elders from Walsall to come and administer to me. Elders S. H. Blake and A. F. Dalley came on Friday, February 29th, and administered to me. I thank my Heavenly Father they did. I went under the operation and came out a surprise to nurses and doctor. They said it was a marvel to them how I got better. The doctor said he would give me another ten years to live. I am seventy-five years old now. I thank God for His blessings through the administration of His servants. I never felt the least bit afraid of dying. I felt happy all the time for the great blessings of our God.—EMMA TAYLOR."

Successful District Meetings.—Two largely attended meetings were held in Hyde (Manchester conference) on Sunday the 19th inst. President John Olsen, Elder William A. Morton and eight traveling elders of the Manchester conference were present. Interesting and impressive discourses on the plan of life and salvation, and spirited testimonies to the truth of the everlasting gospel revealed through the Prophet Joseph Smith, were given by Elders J. C. Larsen, Jr., Percy Groome and William A. Morton, a sacred solo, "Everlasting Day," being contributed by Miss Elizabeth Gleaves. Seventy-five persons were present at the afternoon meeting and one hundred and fifty at the evening meeting. Strict attention was paid to the remarks of the speakers.

Two very successful district meetings were held in the Central Hall, Leicester, Sunday, April 19th, at 2:30 and 6:30 p.m. We were favored with the presence of President Charles W. Penrose, Sister Romania B. Penrose, President Thomas O. King and elders and saints from other branches. At the afternoon service, after the usual opening exercises, Elder Lafayette Orme spoke upon the necessity of revelation in Christ's true Church. Elder J. B. Merrill then related some of his experiences while investigating the gospel. President Penrose followed. With his usual power and spirit, he

portrayed in a very impressive manner the first principles of life and salvation, and was listened to with marked attention. At the evening service there were about one hundred saints and friends present. Elder Charles V. Dean bore testimony to the truthfulness of the gospel. President Thomas O. King then spoke for a short time upon the atonement of Christ. Sister Gertrude Parker rendered a very beautiful solo. President Penrose then discoursed upon the restoration of the gospel. He described the organization which Christ established, and showed that by taking all the Churches in Christendom combined, it would be impossible to make such an organization to-day. He exhorted the saints to do their duty, telling them to bear their testimonies to their neighbors and assist the elders in spreading the truth. The friends and investigators were delighted with the discourses. We believe much good will be derived from the meetings.—S. R. EGBERT.

Baptisms.—At Burnley, in the Liverpool conference, on Sunday last, the 26th inst., a baptismal service was conducted in the public baths. Quite a number of saints and friends assembled to witness the ceremony. After singing and prayer, Elder William A. Morton spoke in an interesting manner on the object of baptism. Six converts were then baptized by Elder Edward M. Rynearson. Five of them belong to Nelson branch, and one to Burnley branch. All the candidates were neatly dressed in snow-white garments, and presented a very pleasing appearance. They were confirmed at the afternoon meetings.

A baptismal service was held in the public baths, Preston (Liverpool conference), on the 25th inst. President Thomas S. Gregson was present and delivered an appropriate address, as did also Elder F. E. Wadsworth. Twelve converts were then immersed by Elder F. A. Roberts. They were later confirmed at a meeting held in the Central Building. We learn that several applications for baptism have since been received from investigators in Preston.

We are pleased to report that a baptismal service was held in the Townhead Baths, Glasgow, April 24th, two candidates being baptized by Elder M. O. Ashton. More baptisms are expected soon.

It was with no little joy that some saints and friends of the Manchester branch gathered at the Leaf Street Baths, Manchester, on Thursday, April 21st, and witnessed the baptism of seven converts by Elder David H. Clayton. President John Olsen and Elder Julian M. Thomas made appropriate remarks, counselling those baptized to be faithful and loyal to the covenants made.

Seven members were added to the Church at Kidderminster (Birmingham conference), the 25th inst., in the Corporation Baths, Elder E. Lakin officiating. President William E. Corbridge was in attendance and delivered an intelligent discourse on the new birth spoken of in the scriptures. The candidates asked per-

mission to pay for the use of the baths, acting on the suggestion in a recent editorial in the STAR.

A baptismal service was held in the George Street Turkish Baths, Hull, Sunday, April 26th, at 9 a.m., when eight converts were baptized by Elders Armond T. Rose and Le Roy J. Parker. Five of the candidates were from Gainsboro, one from Goole and two from Hull, Grimsby conference. Confirmations took place at the baths.

President Wilford J. Booth of the Turkish mission, reports the baptism of four converts at Aleppo, on the 12th inst., President Booth administering the ordinance.

On the 26th inst. three converts were baptized in the Corporation Baths, Chester (Liverpool conference), by Elder L. Garrick. Many persons witnessed the ceremony, among them a representative of the local newspaper. Elders Garrick and Bywater, who are at present in Chester, report that they are receiving much kindness at the hands of the people there, and that many are interested in their message.

A baptismal service was held in the Dundee Corporation Baths, on Saturday evening, April 25th, 1908. Three members were added to the Dundee branch (Scottish conference). Elder J. G. Bunnell performed the ordinance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XII.—TEMPLES.

1. Temples or other sacred places required for the performance of holy ordinances for the living and the dead. (Articles of Faith, p. 157.)

2. The children of Israel a temple-building people. The tabernacle in the wilderness. (Exodus 25: 35.) Its acceptance by the Lord. (Exodus 40: 34-38.)

3. The tabernacle succeeded by the Temple of Solomon. Description of the temple; the dedicatory services. (I. Kings 6th, 7th and 8th chapters.)

4. Destruction of Solomon's Temple. (Articles of Faith, p. 157.) Partial restoration of the temple was made after the return of the Jews from their captivity. (Ezra 5: 6.) The temple of Zerubbabel dedicated. (I. Kings 6: 8.)

5. This temple remained standing for nearly five centuries. Its reconstruction begun by Herod the Great. The final demolition of this temple foretold by Christ. (Matt. 24: 1-2.) The veil of the temple rent at the time of the crucifixion. (Matt. 27: 50.) The destruction of the sacred edifice by the Romans, under Titus, A.D. 70.

6. Modern Temples. Soon after the organization of the church the Lord made reference to a temple which was to be

built. (Doc. and Cov. 36: 8.) The site designated. (Doc. and Coy. 57: 3., Compendium, p. 304-5.) Work thereon not yet consummated.

7. Six temples already erected and dedicated by the saints in the present dispensation. These comprise: the temples at Kirtland, Ohio; Nauvoo, Illinois; St. George, Logan, Manti, and Salt Lake City, Utah. (For temples and sacred places see Articles of Faith, p. 161.)

WHAT MATTERS IT?

What matters it tho' Slander's voice assail us,
Oppression grasps us with its cruel hand,
If in the heart there's no accusing echo?
God knoweth all, and well doth understand.

What matters it? 'Twill cause us when another
Shall stand thus basely judged, deaf ears to turn;
And that great gift of God, our Elder Brother,
Sweet charity within the heart to burn.

What matters it if Sorrow's barbed arrows
Shall pierce our souls with parting at the grave,
And Poverty's cold, stinging kiss shall bruise us?
What matters it if we become more brave?

What matters it if we shall grow more tender
By being thus acquainted with stern grief?
What matters it if, through it we remember
To aid another who may need relief?

What matters it tho' Pain's keen sword of torture
Shall be unsheathed for us if by our cries
We're brought more near to God and Christ our Savior,
And learn with human ills to sympathize?

What matters it? We should but count it treasure
To taste the bitter cup, as well as sweet.
They who in Life's great battle ne'er are wounded,
Are not prepared the King of kings to meet.

GRACE INGLES FROST.

CONTENTS:

On the Divine Authenticity of the Bible 273
Minutes of the Grimsby Conference 277
Important Papyrus Found in Egypt 179
Editorial: Of Universal Importance 280
A Remarkable Dream 283
From the Mission Field 283
Sunday School Lesson for Theological Department 287
Poetry: What Matters It? 288

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